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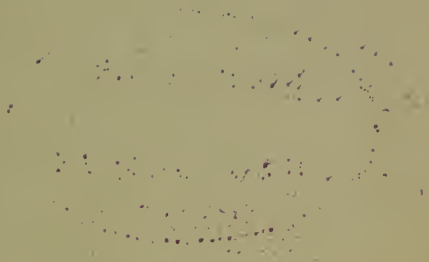

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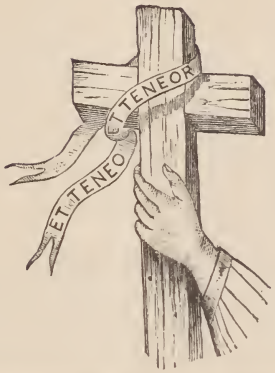
Woman's Work for Woman.



Vol. I. OCTOBER, 1871. No. 3.

Beyond the Seas.

AFRICA—Benita.

Letter from Miss I. A. Nassau, *of June 4th, to the Auxiliary Society of Woodland Church, West Philadelphia.*

Dear Christian sisters, we know that your hands clasp ours in sympathy, but you cannot tell what has been lost to earth in the death of Mrs. Nassau. She has gained, and heaven has gained. Not long before her death and when in her usual health, she wrote me in one of the frequent notes that passed between the stations: "The prospect of death is very pleasant to me." Dear sainted sister, surely it was, for it would lead her where the "weary are at rest." But let me not dwell on this past, so dark and full of mystery; the morning, we believe, is even now dawning. And dear, noble sis-

ters, the part that you are taking in the foreign missionary work, inspires a hope of better things.

I thank you for the promise which you have made, not only in pledging to sustain me here in this blessed work pecuniarily, but by your fervent petitions at the throne of grace. When I next write you, I hope by the help of God to be restored to my own precious work at "Beautiful Benita," and my home at the "Bolonda Palms." Then I can tell you of my school, the boys and young men whom I so love to teach, and who have so well repaid my efforts in most instances, and also what we are trying to do for our heathen sisters at Benita.

My brother and I have been here in charge of the Baroke school, Gaboon, since the first of April. Our well-beloved friends, Mr. and Mrs. Walker, have thus received timely release, and we await the arrival of Mr. and Mrs. Bushnell.

UNDER DATE OF JULY 4TH,

Miss Nassau writes as follows:

You are aware that my immediate work has been among the boys and young men, but I have never lost the interest in the sad condition of my heathen sisters which first impelled me to this land. I am able to give but little time to them directly, but a young colored woman from Monrovia, a devoted Christian, who has lived with me during my residence in Africa, is employed by the mission, and goes to the towns and talks with and instructs them. She speaks the native language well, and understands the customs of the people. I mention her to the Mission Band of Wheeling, West Virginia, for the reason that at present there are no native women from these immediate tribes. The work has been frequently interrupted by the death and absence of the few missionaries that have at any one time for the last ten years been connected with Corisco, and the work on the mainland is not yet six years old. There are several most capable Christian women on Corisco now, but there is no

white missionary there at present to superintend such work. It would interest you if time permitted me to tell you how these Christian women were once in the girls' school, in which my devoted sister-in-law, Mrs. Nassau, spent her first warm energies, and how, through various wanderings and temptations, they have been brought to stand up firmly and earnestly on the side of Christianity and civilization.

Let me refer again to the young woman who acts as Bible reader among the women, Charity L. Sneed is her name. With Benga Scriptures and primer and hymn-book in her satchel, she goes from house to house. This is her afternoon work; in the mornings the women come to her to have their sewing cut out and basted, and she teaches them to sew. They are very apt as a rule in learning both letters and sewing.

SYRIA.—Beirut.

Letter from MISS ELLEN JACKSON, *to the Auxiliary Society of Walnut Street Church, Philadelphia.*

Having so recently come to Syria, my work has been, and must be for some time to come, confined to the school, where I find much to keep head, heart, and hands employed. The school numbers at present seventy-eight, thirty-eight of whom board in the institution, and quite a number receive, besides board and instruction, all their clothing.

Arabic is the language of the school, though English and French are taught as parents desire. Some of the girls draw very nicely indeed, and a few are learning to play the piano. Singing is one of the daily exercises, and could you drop in some afternoon about two o'clock, you would see all the children together and hear some of the sweet Arabic hymns sung to familiar tunes. In honor of your presence they would sing some English hymns, and if left to choose they would be, "Shall we gather at the river?" "Dare to be right," "There is light in the window for thee, brother;" all

of which are great favorites with them. The course of study includes the ordinary branches of school education, Arabic grammar in its various departments, mathematics to geometry, and the rudiments of astronomy, philosophy, botany, and physiology.

THE BIBLE THOROUGHLY STUDIED.

But the book most thoroughly studied of all is the Bible. Each girl is obliged to be in a daily class, and the zeal with which they study both the Old and New Testament, and the accuracy with which they give dates and incidents of Bible history, might put to shame many an older girl in our own more favored land. We have some very interesting girls in school, bright and intelligent as the average of American girls of the same age, naturally affectionate, and strong in their likes and dislikes, but I'm sorry to say not always sincere and truthful. I have noticed in the older girls a great improvement in this respect, and the influence of their example is very great. Very few of our girls are Christians, but it really seems sometimes as if many were not far from the kingdom. Last week one of the teachers and a pupil had a conversation with Dr. Jessup, with reference to uniting with the church next communion season. He is to talk with them again to-morrow. If these two are received, I think others will be encouraged to come forward and give their hearts to the Saviour. All the sects are represented, and we have several Druse girls who are learning very rapidly.

INDIA—Lodiana.

Letter from MRS. MYERS.

You ask me if there are children whom I could at once take into the orphanage if the means of their support were provided. I do *not* know of any such just now. We always take destitute children in as fast as we find them, and trust for their support to come, and it always *does come* in some way. Ever since this Orphan Home was established in 1833,

there has never been a deficiency in the funds. Some years we have had *just enough*, almost to a rupee, and some years there has been a little surplus, but never *too little*. The Lord has taken these orphans up, and his promise to them has never failed. For the last few years five of the girls have been regularly supported by different ladies in England and Ireland, and several others are supported by friends in America. The Board gives us 1200 rupees a year, and we get about the same sum from the English government, as a grant in aid (the English government grants at this rate to all schools in India). The Board grants no more now than it did when there were but twenty girls in the school (there are now thirty-seven, and sometimes the number goes up to forty), and yet so many private friends have been raised up that, as I said before, the school has never suffered. The expense of food and clothing has also increased so much of late years that the expense of each child must be nearer fifty than thirty rupees, as it used to be. I think you are about right in estimating thirty dollars a year for each child. If the mission bands wish, they can adopt children now in the school, but if they prefer, I will send the names of *new* children as fast as they come in. There are always several additions every year. I would promise to write and tell them of the children and would also have the children write as soon as they would be able.

[Since this letter was written, the orphanage under Mrs. Myers's care, has been removed to Dehra.—Ed.]

THE PERSIA MISSION.

Oroomiah: Rev. Messrs. George W. Coan, Benjamin Labaree, Jr, Thomas L. Van Norden, M.D., and their wives, Miss N. Jennie Dean.

Seir, six miles from Oroomiah: Rev. Joseph G. Cochrane.

In this country: Rev. John H. Shedd and his wife.

Out-stations: In the District of Oroomiah, 35; Tergawer, 3; Suldooz, 3; Salmas, 3; Gawar, 5; Jeloo and Baz, 3; Tkhoma, 1; Amadia and Berwer, 6; Bootan, 2; Telkeif, 1; City of Tabreez, 1 City of Hamadan, 1.

There are two stations, 64 out-stations, and many other villages and hamlets where the Gospel is statedly preached; 61 native preachers, and 58 schools.

The following missionaries sailed August 9, from New York for Persia: Rev. James Bassett and his wife, from Englewood, Illinois; Rev. W. R. Stocking and his wife, from Massachusetts; Mrs. Cochrane and two daughters on their return; Miss Mary Jewett, from Marshalltown, Iowa; in all eleven persons, including the children of Mr. Bassett.

WORK IN PERSIA.

BY REV. J. H. SHEDD.

The accompanying map shows the position of the missionary work undertaken by our church, in the Far East beyond the great rivers, Euphrates and Tigris.

For the full prosecution of the work, six different languages are demanded, and in them all the Gospel is more or less proclaimed, viz.: Syriac, Armenian, Turkish, Persian, Koordish, and the dialect spoken by the Jews.

The work for women among the Nestorians, began with the establishment of the mission, but the separate boarding-school for girls was begun on a permanent basis by Miss Fiske in 1843. The Nestorian Bishop, Mar Yohannan, visited this country in 1842, and when he saw the seminary at Mt. Holyoke, he was deeply interested and delighted. He prayed the Lord to raise up such a school among his people in the dark land of Persia. Twenty-six years later, in 1868, at the anniversary of the Oroomiah Female Seminary, he arose and related his experience at Mt. Holyoke and his prayer, and then with tears of gratitude, thanked the Lord that his prayer had been so fully answered. The school begun by Miss Fiske, and afterward conducted by Miss Rice, had then sent out over eighty graduates, almost all of them pious and devoted women. Some of them are superior women, refined and Christlike in their spirit and example, and laboring successfully for the elevation and salvation of their sex.

WHAT THE GRADUATES ARE DOING.

They are widely scattered for over 500 miles east and west.

MAP OF THE
PERSIA MISSION
Field indicated by dots thus
AFRICA
ARABIA
TURKEY
PERSIA
MEDITERRANEAN SEA
BLACK SEA
CASPIAN SEA
Asia Minor
Russian Territory
Constantinople
Athens
Smyrna
Konieh
Marash
Sivas
Trebizond
Erzeroom
Kars
Ararat
Tiflis
Diarbekir
Kordistan
Bitlis
Van
Oroomiah
Gawar
Amadia
Nineveh
Mosul
Mesopotamia
Urfa
Aleppo
Beirut
Damascus
Jerusalem
Cairo
Alexandria
Sinai
Babylon
Bagdad
Sehna
Kimanshah
Hamadan
Kum
Ispahan
Bidjar
Teheran
Kasbin
Tabreez
Ali Shah
Okhoi
Shiraz
R. Euphrates
R. Tigris
PERSIAN GULF
Fisk & Russell Fnz. N.Y.

The furthest west are three graduates in Bootan, on the Tigris River. They have their hands full of labor, and at the out-station of Hassan are accomplishing great results among the women and girls. At Amadia the wife of the preacher is one of the best women in all the east. Again in Jelu is another most self-denying woman, and several others scattered over the mountain districts. In Oroomiah the graduates are found in over twenty villages and congregations. Just west of Oroomiah in Tergawer are three graduates, three more in Salmas to the north, two more in Sulduz to the south. In Tabreez, the wife of the preacher is a graduate laboring among the Armenians, and in Hamadan is another with more than she can do in work for Armenian and Mussulman women.

WHAT IS DOING AT THE SEMINARY.

The Female Seminary is now highly appreciated, and many of those who attend are glad to pay a small tuition for the privileges of the school. Girls from the mountains and distant and destitute villages are taken as charity pupils. The past winter was a season of spiritual blessing, and nine of the pupils, it is hoped, became truly Christians. Six graduated at the anniversary in April, each, let us believe, to be a light wherever she goes. During the present season the seminary buildings are undergoing repairs and reconstruction for the better accommodation and enlargement of the school. Miss Dean, who is in charge, is assisted by very good native teachers, and thus aided, one lady is sufficient to do this special work. But Miss Dean very much needs an associate, that they may have more time to labor with the graduates and Bible-women in the villages. Miss Dean says in a recent letter, "Important as is the seminary work, the women of the villages and the work in the villages generally seem to me much more important. The women so ready to be led, but in so many places who is to lead them?" Miss Jewett is now on the way to be associated with Miss Dean.

NESTORIAN WOMEN.

The results of labor among the Nestorian women are very encouraging. Considering their pitiable condition thirty years ago, there is cause for us to thank God and take courage, that hundreds of them have learned to read the word of God, and hundreds more have been taught orally to understand something of that precious Word. More than 500 of them have been gathered, we may hope, into the true fold, and the mass are every year more and more accessible and impressible. In their sins and sorrows they are truly heavy laden, and are glad to hear the sweet invitation of Christ, "Come unto me, and I will give you rest." For Nestorian women, the methods of labor are already begun, and need to be pushed forward with constant prayer and self-denying zeal.

MUSSULMAN WOMEN.

But what shall be done for the far greater multitude of degraded Mussulman women? They are under the yoke of the Koran, and peculiarly need the consoling and purifying power of the Gospel. The time has come for labors among them, especially in Oroomiah. The Mission have asked for one or two young ladies with a knowledge of medicine, as that knowledge opens many doors that otherwise are closely barred. There is an immense field of usefulness thus open, and the way is open to begin soon the educating of girls from among them in the boarding-schools. The women in the cities of Persia are far more accessible than the same class in India, and the work from house to house is easier. Then outside of Oroomiah the work is not yet fairly begun to reclaim the Armenians, and nothing is done for the millions of purely Persian women in the cities and villages further east.

THE IMMEDIATE WANT.

The immediate want is to commence a station in the great city of Tabreez, and another in the important centre of Hamadan. Tabreez is the most important city east of Constantinople, with a floating population of Europeans, several thou-

sands of Armenians, and near 150,000 Mohammedans. The field for teaching and household labor, especially among Armenians, is at once inviting, while the unspeakable needs and miseries of such masses call for the offices of mercy and love which women only can bestow. Hamadan again should have woman's work. The Board propose to occupy it as a station the coming year, and equally important is it that special labors for females should begin as speedily as possible. A boarding-school is needed as soon as we can be ready. Rachel, the Nestorian graduate there, has already a very interesting class of women under instruction. Both in Tabreez and Hamadan suitable buildings will be needed. Thus the work in Persia is one of expansion, calling for the opening of new stations, the erection of new buildings, and the sending out of women to work in fields of self-denial, deep in the heart of Mohammedanism. In the next few years the present station should grow to four or five, with four or five boarding-schools and eight or ten young ladies, instead of the one school and one young lady at present.

THE FAMINE.

It is sometimes asked whether the famine will not be a serious obstacle to the enlargement of the work in Persia. This great calamity will undoubtedly make it more difficult and expensive to do the initiatory work of a new station in Hamadan. But on the other hand it is hoped that with another season plentiful harvests will return, and the impoverished population will certainly be more needy and probably more accessible than ever before, owing to the famine. In Persia it is not practicable for ladies to reside except in places where there are missionary families, nor can they travel except as they are accompanied by gentlemen.

CHINA.—Tungchow.

Letter from MRS. NEVIUS, *to the Auxiliary Society of W. Spruce Street Church, Philadelphia.*

Although it is now more than fifteen years since my hus-

band and I first came to China, a great part of our time is still spent in studying the language. During this period, however, we have changed our location, and consequently had to acquire a new dialect, which has necessitated much additional study. While at Ningpo (our first station) I was not obliged to learn the Chinese written characters, as we made use of our own, or Roman letters, in most of the books read in the schools or used in teaching the women. But since coming north, I have learned "the character," or more truly, am learning it. It is not the work of two or three years, but of many. If I will send you a few hundred of these characters, with their sounds and meanings attached, will you learn them? I should be glad to have you do so, so that you may be able to appreciate the difficulties of learning the written language of China, and why missionaries are ever studying, but so seldom able to feel fully masters of it. The spoken language is trying enough, but is comparatively easy. I am glad to say that this study is not disagreeable to me; on the contrary, I like it very much, and only regret that my opportunities for it are so interrupted.

I have, perhaps you know, a small boarding school for girls. It is very difficult to get pupils of a suitable age, as the advantages of education are not appreciated by the women, and as for the men, they would much prefer that their wives and daughters should know nothing but housework and sewing. We are fortunate I think in our pupils; on the whole, they are a nice set of girls. Six of them are professing Christians, but they are by no means all I wish in that respect. The oldest pupil, *Salah*, is really a very lovely girl. She has a great deal of character, and her influence upon the others is capital.

SENSE VERSUS FASHION.

Five of the girls have within the last year or two unbound their feet, and are now rejoicing in their ability to run and play without pain or discomfort. When I took charge of the school two years ago, there was not one of the pupils

who had strength or principle enough to be willing to incur the disgrace and opposition sure to result from such a daring innovation upon established custom. When at length the reform commenced, we had trouble enough. The native Christians, especially the old women of the church, were shocked and angry. I think they would have been glad to break up the school. The result was that several of the girls who for a time were inclined to unbind their feet, went back to the conservatives, and have since drawn their bandages tighter than ever. We hope that now a beginning has been made, many more will see the folly of the practice, and will rebel against the injurious and cruel custom. I am much more seriously opposed to it than I used to be. I am sure I was formerly quite too lenient towards it. Indeed, until I had charge of this girls' school, and thus became intimately acquainted with the girls and women connected with it, I did not know all the evils arising from the system.

I do not spend much time in the school-room. I have a pretty good native teacher who hears lessons, and relieves me greatly in that way. Chinese girls are more obedient and easily controlled than foreign (*i. e.*, American) children. I very seldom have to punish them, or even to reprove them very seriously.

THE MOST INTERESTING CLASS.

The most interesting of my pupils I have not yet mentioned, though on account of their age they certainly ought not to be left to the last. When I tell you that one of them is eighty years old, and the other over seventy, you will see that I have firm belief in the adage, "never too late to learn."

In a small room adjoining the school kitchen is a *kang*, upon which the women sit at work all day long [a *kang* is a raised platform built of bricks and mortar, with a flue through it for the passage of heat and smoke]. The one I just mentioned is connected with the kitchen range, so that it is con-

stantly warm. How my old women enjoy it! Having all their lives been accustomed to that sort of a seat they are able to bend about their legs in a most marvellous way, which becomes soon most painful to a foreigner. Every forenoon from ten to eleven o'clock I have one of the smaller school-girls read the "Peep of Day" to the women.

Deer, the pupil I chose for the work, is ten years of age. She is a bright-eyed, rosy-cheeked little thing, and the contrast between her and her listeners is very striking. I have her repeat sentence after sentence, and also explain what they cannot understand. You would suppose that so simple a book as "Peep of Day" would require no explanation, but I doubt if you have any idea of the darkness and blindness of heathen minds. I do not think the Chinese are naturally dull—our pupils in the schools disprove that—but heathenism and superstition have the effect, especially with the old people, of almost destroying the intellect.

I have been much encouraged yesterday and to-day to find that Mrs. Liang, the oldest woman, is really becoming interested, and is able to understand and remember not a little of what we teach her. She is the grandmother of Salah, the oldest pupil. I have been trying a long while to get the old lady to come here to learn "the doctrine," but only a week or two ago succeeded.

AN AGED PUPIL.

The other very old woman came here under very different circumstances. To "use hospitality" in her case was not easy. We were told one day, that in an old temple at the back of our garden an old woman was lying on the stone floor apparently very ill, and entirely helpless. The weather was cold, and we knew she must not be left there, while it was very disagreeable to bring her here. At length, however, we sent for her. Two men brought her in a big basket, suspended on a pole on their shoulders. On reaching the kang, on which she was to lie, they tumbled her out of the basket very unceremoniously, but she did not seem to mind

it, and after rolling about for a moment like a big ball she recovered her equilibrium. I was glad to find she was not ill, though unable to walk, or use her right arm. Two years ago she fell from a horse and injured her thigh, and a few weeks since in some way she injured her shoulder. She was truly a pitiable object. I hired a woman to attend her for the first few days, but soon found that she was able to take care of herself. I became convinced that her lameness was in part owing to her having given up all intention of walking, and contenting herself with crawling upon the ground. So I got her some crutches and insisted upon her using them. It was very tedious at first, both for her and me, and I have yet to watch her, to see that she does not neglect her daily exercise. But she is improving, and I would not be surprised if she should quite recover.

HER BELIEF.

This woman is one of the most superstitious I ever met. If my letter were not already so long, I would tell you more about her. She believes fully in the doctrine of the transmigration of souls. Her theories are as amusing as they are absurd. She is a philosopher as profound *in her own estimation* as Darwin, and something after his style. She believes she was a monkey, or a cat, or dog, or no knowing what, in a previous state of existence, and she has looked forward to nothing better in the next. We are teaching her with the others, and though as yet she gives no sign of personal interest, we hope she may. In the course of a few weeks, I expect a number of women from the country. I hope you will remember this part of my work, as well as my school, in your prayers. It is something which especially interests me. Pray that the Holy Spirit may be with us to lead these women to Christ.

"The Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

At Home.

OUR HOUR OF PRAYER.

Remember it, dear sisters,—from five to six every Sabbath afternoon. Our "help cometh from the Lord." Just now we have an especial need,—that of more missionaries. There is a necessity for recruits at the old stations, and for others where the gospel has never been heard. Do not forget the dear ones in the field; but, oh! will you not plead with all earnestness for more laborers? Do this and they WILL come. The Master himself has said, "If ye shall ask anything in my name, I WILL DO IT."

OUR OWN MISSIONARIES.

From over the sea come tidings of these beloved in Christ. We give you in this number letters from Miss Jackson in her Syrian home; from Mrs. Nevius, in China. Miss Nassau will be with us when our January number greets you. She comes home, exhausted, to recruit for fresh labors. We have an interesting letter from Mrs. Walsh, which will appear hereafter. A letter informs us that Miss Craig has been sick, but is recovering. We have cheering accounts of the work of Miss Walsh, Miss Dickey, and Mrs. Janvier. Mrs. Wilder and Miss Noyes are calling for aid, which, by God's help, we shall soon send them. Mrs. Reutlinger has been absent for a time from Gaboon, visiting her friends in Switzerland. Mrs. Shedd is now in this country but returns to Persia next summer. We have not heard from Miss Brown of Shantung, but presume our Poughkeepsie Auxiliary has some intelligence from her. Miss Woodside, whose name was published in July as connected with our Cohocksink Auxiliary, had

been previously selected by the Second Church in Albany, New York, as their missionary. Will not our readers remember these beloved ones and their work continually in their supplications?

TO THE WOMEN OF THE PRESBYTERIAN CHURCH.

Dear Sisters of our Presbyterian Household: We come before you in our October number with hearts very full of gratitude to God for the favor he has shown us, both in enlarging our field of work and in giving us access to your hearts. The Woman's Foreign Missionary Society is but just entering upon the second year of its existence, yet we feel sure that it has taken a hold upon the sympathies and the convictions of the women of our dear Presbyterian Church such as no work has before awakened. In truth, the Society is the exponent of a long existing fervor and faith, as well as the instrument by which they have been aroused into action.

We enter then upon our second year, thanking God for all his goodness in permitting us to work with him for the salvation of men, and seeing that he smiles upon our work, we take courage, going forth with an abiding trust that having so evidently been with us in our hours of toil, he will take care of his own work,—and from the seed will surely bring the harvest. Let us "be not faithless, but believing." We greet you with words of cheer, and from this mount of joy and thanksgiving, we will ask you to look abroad and see, as only grateful, hopeful eyes can see, the whitening harvest field, and the work therein for *you*, and seeing your work, take it up in love and faith, strong in the strength of Jesus.

THE WORK BEFORE US.

To this we ask your careful attention. The Woman's Foreign Missionary Society has now *fourteen* missionaries. Of

this number, seven are in India, three in China, two in Africa, one in Persia, and one in Syria. When we shall have added to the number the name of one in South America, and one among our American Indians, we shall find our work literally extending itself to the four quarters of the globe. In view of this fact, the time has come when it seems wise for this Society to change its policy, that it may enlarge its work in the fields it now occupies. We do not desire *merely* to take up the old work of the Board and support it; we must make our woman's effort of greater value to the church. Our *own* missionaries are writing to us strong letters of appeal. The cry comes from across the seas, "*Who will come and help us?*" We cannot close our ears to these entreaties. When Mrs. Wilder begs for help from that lonely watch-tower in the moral wilderness of Kolapoor, and Miss Noyes writes entreatingly from Canton, "What shall we do for buildings in which to educate these Chinese women and children?" when Miss Dickey, in anguish of heart at the vastness of the field and the scarceness of workers, writes from Mynpurie, "I wonder at the coldness of the people at home, at my own coldness in these past years, and I implore the Spirit's inspiration that I may write such words as will warm their hearts, and rouse each one to a sense of the duty he owes to the cause of missions," we have listened—we have felt—and we have *prayed*. In our Sabbath afternoon concert of prayer, many of us have been asking, "Lord what wilt thou have *me* to do?" and the answer has come. The Lord has shown us a work to do at some of these mission stations, to which our Society has responded with one heart and one voice. We have asked our Board of Foreign Missions to accept the work of our weak hands but loving hearts, and we have pledged ourselves and you to its performance. Listen to us, dear sisters, and we will tell you what we propose to do.

KOLAPOOR.

On the western coast of India, in the kingdom of Kolapoor, stands a small mission church, the only house for God's wor-

ship among four millions of idolaters. At this station three missionaries, Rev. Mr. Seiler, Rev. Mr. Wilder and his wife, represent the entire effort the church of Christ has as yet put forth to save *these four millions!* Nineteen years ago, when Mr. Wilder first went to Kolapoor, the natives petitioned the government to have him removed or forbid his preaching; now there is a Christian church planted with about thirty native members. Schools also have been established, and the truth of God is getting a foothold in Kolapoor. But Mrs. Wilder stands alone the only Christian woman in crowded Kolapoor.

She is our own missionary, "the elect-lady" of our auxiliary in Bridgeton, New Jersey, and she is asking for help, for earnest devoted women to come and take hold of the work before she fails "because of the greatness of the way;" and we have promised to send her help. To do this we must first build or buy a house, in which these unmarried ladies we shall send to aid Mrs. Wilder in her schools, may live. Then we must send *two* ladies to Kolapoor—for one cannot live by herself, nor can she work efficiently. We must provide outfit, passage, and support for these two ladies. We must raise $5500 for Kolapoor. Which of our auxiliaries will inaugurate the work?

MYNPURIE.

Just one year ago a young lady from the city of Pittsburg bade adieu to home and country to live in heathen Mynpurie. She went to assist Mrs. Alexander in the school established for native children, and in zenana work. Her labors have been blessed abroad, and they are blessing her native home also, for her earnest appealing words have awakened deep feeling and a strong desire to work for Jesus among all who knew her in her own city of Pittsburg. She writes entreatingly for *help, help.* And help is going to her, probably from among the ranks of her early friends. But before a helper goes to Mynpurie, a house must be provided at that point also; and we must build or buy it. Then we must lead one

like-minded to Miss Dickey's aid, and for her we must furnish outfit, passage, and support. For absolutely necessary work in Mynpurie we will need $4000. Who will do this? Will Pittsburg and Alleghany make the effort? If they *will*—they will certainly succeed.

CANTON.

The beloved missionary of the First Church, Philadelphia, writes: "A boarding-school is very much needed at this point; its pupils will be selected from the different day-schools; the most promising and advanced perhaps, or any that we might wish to keep longer under our instruction and influence than is possible in the day-schools. There is also needed a training-school for women, to prepare them to labor as Bible-women or teachers. From the time it was first suggested I have thought it would be very pleasant if the 'Woman's Foreign Missionary Society' would take these schools under their care from the beginning. The lot is already owned by the mission, and the cost of erecting suitable buildings would be about $1000. The number we have thought to be admitted is twenty in the girls' boarding-school, and ten in the training-school. The cost of sustaining the two schools will be about $1000 a year."

We are happy to inform our co-workers that we have been enabled to send to the Board already a large portion of this $1000, and we hope shortly to place in their hands the entire sum. But will not our mission bands consider the question of taking a share in the support of this school? Twenty mission bands, each pledging themselves to raise $50 a year, might assume the entire support of this school, and we would keep them informed with regard to the pupils. Whom shall we have for our work in Canton?

HAMADAN, PERSIA.

Our Board has no established mission here, and no work in progress except that which is done by a Christian native from Oroomiah, whose name is Gewergis. The wife of Gewergis

performs duty as a Bible-woman, and is supported by an auxiliary in the city of Buffalo. The secretaries of our Board will permit us to found a mission at Hamadan, and support and direct that portion of it which properly falls within the province of this Society. We hope to give further details concerning the work proposed at Hamadan, in the January number of *Woman's Work for Woman*. Meanwhile, it is important to commence the work of raising funds as soon as may be. Who will help in Persia?

ON OUR OWN CONTINENT.

We have also pledged ourselves to the Board to assume the support of one of the ladies now laboring in Brazil, and also to send a missionary to our American Indians. The support of a missionary lady in Brazil is $600 a year, that being one of the more expensive mission stations, and the outfit, travelling expenses, and support of a missionary to the Indians will be altogether about $600 or $700. The support is $250 a year. Here is work nearer home, although under the care of the Foreign Board.

SHALL WE DO IT?

Who can doubt it? The results of last year's work are the best prestige of success that we can give you, and new auxiliaries are constantly forming and asking for directions in their work. But a small amount of the activity and self-denial of the women of the Presbyterian Church has yet been enlisted in this great cause. When it is fairly awakened and organized for effort, our eyes shall see a greater work accomplished than this which is now set before you. What bounds shall there be to success when consecrated souls see clearly the claims of the Lord who bought them with his own precious blood, and feel the whole weight of honor it is to spend and be spent in his service? Remember it is his work, and that he loves it far better than we with our cold, weak hearts can ever imagine. It is his own work, but he in condescending love, permits, yea, *invites* us to work

with him. And shall he not bless his own work when in faith we ask him? Remember the *fulness* of his promises, "Ask and ye *shall* receive, seek and ye *shall* find." No peradventure here, but a promise which sounds the note of triumph when the soldier puts on the harness, the song of rest and harvest when the reaper begins the day. Enough, dear sisters, for us to ask, "Is it *his* work?" and "will he have *us* do it?" Then let us put our hands and hearts to it, nothing doubting; only working *in* him, *through* him, *to* him.

WHO WILL GO?

Will *you?* Will you go and tell poor heathen women that Jesus died for them? Will you give up something for Jesus, remembering that he gave up all for you? There is great need of earnest, consecrated women in India, in China, in Persia. They are needed for the Lord's work in these far-off lands, and the work languishes for want of them. Is your work awaiting you there, my sister, and shall it remain undone because you hesitate to take it up? Ask yourself the question carefully and with prayer, and abide by the answer even if it calls you to give up home and country for the sake of the Master.

"*Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest.*"

THE HARVEST TIME.

BY J. C. T.

"Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to the harvest."

All white to the harvest, and reapers so few
In the noontide of toil,
While the sickles of Satan were wet with the dew
In gleaning the spoil.

All white to the harvest; oh, who will go forth
To gather the sheaves?
Rich treasure! The Lord alone knoweth their worth,
And gladly receives.

His blood for their life has encrimsoned the sod
In a desolate land;
And shall *we* pass the waving fields, up to our God,
With naught in our hand?

All white to the harvest; Lord help us to reap
Some ripe, golden grain;
Though in toiling we weary, and watching, we weep,
Thy grace will sustain.

Around us the angels protectingly press
In the heat of the field,
And the Lord of the harvest is with them, to bless
Each sheaf-laden child.

He waits for his reapers with robe and with crown,
In the heavenly rest,
'Mid song and rejoicing with him to sit down
To the great marriage feast.

THE FORGOTTEN PRISONER.

BY MRS. GRACE WEBSTER HINSDALE.

Few hearts have been untouched by the patient yet anxious earnestness with which Joseph, "the king's prisoner," begged to be remembered by the liberated cup-bearer "when it should be well with him." Was it possible that a fellow-prisoner could go out into the joy and sunshine of life and forget his former companions in confinement? Alas, when the chief butler regained his freedom and his honorable office, he was filled with satisfaction in his own personal safety! He was a liberated man with no sympathy for others still in bonds! It scarcely seems possible that this can be a true exhibition of human nature, but our guilty hearts dare not deny that it is, indeed, a just one.

Very promptly is the question suggested, Do *we*, who have been delivered by Christ, remember the prisoners still lying

in the wretchedness and weariness of spiritual bondage? There is a cry from every quarter of the world, just as real as the prayer of Joseph, "*Remember us when it is well with thee.*" It comes, faintly borne through the darkness of error, from souls worn with the search for truth! It comes in the sigh of the captive whom Satan has bound to his cruel service, and none can make the excuse that they have not heard it.

We cannot all carry light and liberty to the souls of men by our personal effort, but there are many ways in which we may remember them for their good. We can devote a just, yes, *generous* portion of our wealth for the support of those who are permitted and called to active labor among the prisoners whom we would set free.

We can pray to the exalted Saviour, "Let thy kingdom come," and we can talk with him concerning special divisions in the field, and lay at his feet individual cases whose interesting spiritual condition has been made known to us through the communications of those dealing directly with them. *There* is a work for your faith to take hold of! How often does the missionary write of some particular soul just lingering with hesitation at the door of the ark of safety! It has begun to be conscious of the coming storm of wrath, yet it is not quite ready to enter. Oh, believer, if thou hast been led out of the "prison-house" by a hand which was strong to deliver, if thou art in a place of honor, bearing messages of praise and prayer to the king, take upon thee the burden of this struggling soul, of whom thou hast heard, and let thy faith plead for its deliverance till it is secure in the embracing arms of the Lord!

We shall find ways and opportunities to do good if we have in our hearts a *love* which longs to pour itself forth in a tide full and free. Let us not, by our "*forgetting the prisoners,*" lay up for ourselves an overwhelming burden of accusations and self-reproaches. That liberated and selfish butler was suddenly forced to exclaim, "I do remember my faults this day!"

NOTICES.

We are sorry to learn that Mrs. Rhea will be prevented from devoting this month to forming and addressing auxiliary societies, as was announced in the *Foreign Missionary* for September. We will be able to recommend other missionaries in her place, however. Rev. Mr. Kellogg and Mrs. Kellogg, from India, are of the number.

One more number of *Woman's Work* will complete the year, yet some of our subscribers have not yet sent us their fifty cents. Will they please do so at once.

NEW PUBLICATIONS.

THE TENNESSEAN IN PERSIA AND KOORDISTAN, being Scenes and Incidents in the Life of Samuel Audley Rhea. By Rev. Dwight W. Marsh. *Presbyterian Board of Publication*, Philadelphia.

To one who would become acquainted with Persia and its people, and who would know what God hath wrought there by means of his servants, we commend this volume. The earnest life-work of the sainted Rhea, as it is unfolded in these pages, all glowing with the enthusiasm of one who "walked with God," cannot but lead the reader nearer the Master, and in closer sympathy with his work.

A SKETCH OF THE PERSIAN MISSION. By Rev. J. H. Shedd. *Board of Missions of the Presbyterian Church*, New York.

A pamphlet of 20 pages, giving a clear and concise account of that mission; its history and present state.

NEW AUXILIARIES AND MISSION BANDS.

Auxiliary of First Church (Dr. Swift, Pastor), Alleghany, Pa.

Auxiliary of Presbyterian Church, Phelps, Ontario County, N. Y.

Mount Vernon Auxiliary, Presbyterian Church, Mount Vernon, Jefferson County, Illinois.

Morning Star Band, First Church, Thompsonville, Conn.

Parke Mission Band, Pittston, Pa.

Hearts and Hands, Dobbs's Ferry, New York.

Pearl Gatherers, Newport, Kentucky.

Randolph Mission Band, South Street Church, of Morristown, N. J.

Golden Chain Band, Carlisle, Pa.

S. Graeme Harrison Band, and Isabella Brown Mission Band, Brown Memorial Church, Baltimore, Maryland.

Coral Workers, Woodland Church, West Philadelphia.

In all, fifty-one auxiliaries and thirty-nine mission bands.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from June 18th, 1871.

First Church, Hillsdale, Mich., "Auxiliary Society." Balance to support Bible Reader in India,	$25 00
Woodland Church, Philadelphia "Sabbath School," $53 17; "Mission Sabbath School," $16 83; "Coral Workers," of Sabbath School, $8 00,	78 00
Woodland Church, Philadelphia, "Coral Workers," gold, to educate girl in India,	30 00
Portland, Oregon, "Auxiliary Society," gold,	50 00
First Church, Rome, N. Y., "Ladies Adult Bible Class," Dr. Bushnell's Mission,	12 50
West Spruce Street Church, Philadelphia, Bible Class Mission Band,	27 60
South Church, Morristown, N. J., "Randolph Mission Band," for zenana work,	20 00
First Church, Thompsonville, Conn., "Morning Star Mission Band," first quarterly payment to educate child in Gaboon Mission,	5 65
Arch Street Church, Philadelphia, "Auxiliary Society," second quarterly payment for support of Miss Walsh, India, gold,	100 00
Metropolitan Church, Washington, D. C., "Mission Band of Faith,"	20 00
Park Central Church, Syracuse, N. Y., a Thank Offering from "Right Hand,"	10 00
First Church, Washington, Pa., "Auxiliary Society," to support Bible Reader in India,	50 00
Sixth Church, Pittsburg, "Ladies of the Church," to support a child in Mission School, Mynpurie, India,	61 14
First Church, Independence, Iowa, "Morning Star Mission Band," first half payment for child in Mission,	10 00
Mount Vernon Church, Jefferson county, Ill., "Auxiliary Society,"	15 50
First Church, Pittston, Pa., "Parke Mission Band," for support of two children already selected,	45 00
Pottstown, Pa., by Mrs. Mary Ann Grier, to make herself a Life Member,	25 00
First Church, Carlisle, Pa, "Golden Chain Mission Band," first payment to support a girl in Seminary, Beirut,	12 00
Presbyterian Church, Hammonton, N. J., "Auxiliary Society,"	7 20
Presbyterian Church, Burlington, N. J., "Auxiliary Society," first payment for support of a Bible Reader in Allahabad,	25 00
Miscellaneous: Miss Mary Hench, $5 00; Mrs. A. C. Kerr, $5 00; "Two Sisters," for Syrian Mission, $10 00; Mrs. O. V. Brainard, $1 00; Miss M. S. Brainard, $1 00; Mrs. C. T. Cummins, $1 00; Mrs. A. W. McLean, $3 00; Monogram "P. B.," $25 00; "W.," for Mission Work in Mexico, $10 00; Mrs. P. R. Reilly, $1 00; Ladies' Mission Society, Jonesboro', Tenn., $2 00; Mrs. Miller, Sewickly, Pa., $24 00; Miss Carry Cranson, $1 00; Miss Margaret Hannors, 50 cents; Mrs. Sarah Thompson, $1 00; "Ellen," for support pupil in Persia, $28 00,	118 50

For invalid daughter of Persian Missionary: "Mite," $1 00; Mr. S. C. Van Vliet, $5 00; Mr. Joseph Young, $5 00; Mrs. Milton Bull, $3 00; Mrs. Sarah Thompson, $1 00; Mrs. C. B. Knight, $5 00; Mr. B. W. Thompson, $3 00; Miss J. C. Thompson; $2 00, "Ellen," $27 00; "A Friend," per Mrs. Grier, $25 00, ... 77 00

$825 09

Mrs. J. D. McCord,
Treasurer,
1334 Chestnut Street.

Sept. 12th, 1871.

Constitution for an Auxiliary to the Woman's Foreign Missionary Society of the Presbyterian Church.

Article 1. This Society shall be called the ——— of the Woman's Foreign Missionary Society of the Presbyterian Church.

Article 2. Its object shall be to aid the General Society in sending to foreign fields, and sustaining female missionaries, Bible-readers and teachers who shall labor among heathen women and children.

Article 3. Any person may become a member of this Society by the payment of $—— annually.

Article 4. The officers of this Society shall be a President, Secretary, and Treasurer.

Article 5. The President shall preside at all meetings, and have a general oversight of the work.

Article 6. It shall be the duty of the Secretary to record the proceedings of the Society, give notice of meetings, and prepare the Annual Report. She must also keep the General Society informed of the condition of the auxiliary, and forward a list of officers, and the report with that of the Treasurer.

Article 7. The Treasurer's duty shall be to report the state of the treasury at every meeting, and remit the funds yearly to the Treasurer of the General Society, on or before the first Tuesday in March.

Article 8. This Society shall hold regular stated meetings, when all suitable measures shall be adopted to promote interest in this branch of missionary work, and an annual meeting to elect officers, and hear their Annual Report.

Memoranda.

An Auxiliary Society, raising sufficient means, may have the privilege of designating a missionary whom they will

support. Any rules relating to the local affairs of the Society may be adopted, provided they do not conflict with the Constitution and By-laws of the General Society.

Rules for Forming Mission Bands.

1. An association of young ladies banded together to aid the "Woman's Foreign Missionary Society of the Presbyterian Church," shall be called a "Mission Band."

2. Each band shall be responsible for the payment of not less than $20 a year.

3. A child may become a member of a mission band by the annual payment of twenty-five cents. Parents or other adults may become honorary members by the annual payment of fifty cents.

4. Each member shall be entitled to a certificate of membership provided by this Society.

5. A mission band may be formed by four or six young ladies or children acting as collectors, whose duty it shall be to obtain the names of members, return them certificates of membership properly filled out, and also to make yearly collections as they become due.

6. Each mission band shall have the superintendence of some lady in the same church where it is formed, whose duty it shall be to watch over and direct the labors of the collectors, see that their payments are duly made to the general Treasurer, and in every way encourage their efforts.

7. Each mission band must select an appropriate name, not already in use, that no confusion arise in the acknowledgment of money.

Constitution for Mission Circles.

Article 1. An association of youth, remitting annually not less than five dollars to the W. F. M. S., shall constitute a mission circle.

Article 2. Each circle shall be designated by an appropriate name, and shall appoint a Secretary and Treasurer, to whom due acknowledgment can be returned by the Society. Or, if preferred, the following pledge can be adopted:

PLEDGE FOR MISSION CIRCLES.

We desire to help in sending the gospel to heathen children, that they may learn about Christ, who died to save them. We promise to give one cent a week to the missionary box, and to come together once a month to work for the cause, and to hear about missions.

Signed,

W. P. B. M.

Northwestern Department.

EDITED BY

THE SECRETARIES OF THE WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF THE NORTHWEST.

PERSIA.

Letter from MISS DEAN.

OROOMIAH, May 23, 1871.

TO THE LADIES IN YPSILANTI, MICH.:

I CAN scarcely find words to express my great pleasure in being adopted by your Society. After action had been taken in America, so much time must pass before the news could reach us, that all of us have been in doubt more or less as to our whereabouts. While in Ypsilanti as a student, I thought it the centre of the universe; and it may be so now, for Persia is usually designated as being in the farther corner of the globe. Last summer, as I was talking to the women of a village, one asked me how long a time I was in coming from my home; and when I replied two and a half months, several exclaimed, "She must have come from the very edge of the world!"

What a broad field of labor is this! eight thousand miles in extent. And there is nothing that so encourages my heart as that so many earnest, faithful, Christian ladies in America

are engaged in the great work of saving souls. Would that these Christian bonds were closer, stronger. I watch with so much interest all reports in our papers concerning the Woman's Board. Is not this a blessed work in which we are engaged? I know that you are praying for me; but pray especially that I may be fitted to work successfully; be able to reach the hearts of those to whom I speak. Hoshebo, one of our school girls, has been beaten several times for going to church and learning to read. Now, her parents are willing she should teach her brothers and sisters, and the mother seems very anxious to become a true Christian. Hoshebo says, "*Home is so pleasant to me now!*" . . . .

Christian women of the Northwest, shall Mohammedan Persia have more of these pleasant homes, made pleasant by the entrance of the Word that giveth light? By the blessing of God, will you give to this question a *practical* answer?

TO HER PASTOR

Miss Dean writes under the same date:

"It is indeed a blessed privilege thus to be co-workers with our Elder Brother. Strange, is it not, that we should be thus permitted to assume such responsibilities, and to feel that we do all things through Christ strengthening us. It is so difficult for me to believe that Jesus is ready to carry my burdens, to fit me for the work he has given me to do, to feel that he is by my side in all lonely and trying hours, that he is really more willing to give than I to receive. I do feel my need of him, my helplessness without his help; but I often lack faith to enable me to claim the promise. Then this thought comes to me: if I am not fitted for my work by grace and faith, how many souls may perish because of my unfitness. Oh! is not life a fearful responsibility? But I must say that I have the most precious seasons of communing with my Heavenly Father, and experience a satisfaction in being just where he seemed to lead me; and that repays for all sacrifices. This has been my need: access to the hearts of the people."

PERSIA.

Letter from Rev. Mr. Coan.

Oroomiah, June 19, 1871.

Twenty-two years ago to-day, we sailed from Boston for Smyrna, en route to Persia. How the years have fled. These are anniversary days. A year ago to-day our dear Edward with his party left Gavalan. Dear boy, he little dreamed he was travelling in earnest and rapidly to his early grave. We shoved him from the paternal nest, little thinking he was pluming his flight for a home beyond the stars. Our Father will not be angry if we do cringe beneath such a stroke, so long as we cry, "Abba, Father, not as we will, but as thou wilt." The memory of our dear boy is fragrant, like the fresh rose-buds dear Freddie and Henry every morning gather and place in the little basket hanging beneath his picture. . . . .

Priests Youan, Badal, and Moshee aid me well in the work, though the first is wanting in gentleness and patience. Priest Badal is too lax, but is full of pathos, and has wonderful sway over his flock. Priest Moshee is a lovely Christian; a faithful, self-denying pastor. He builds up and feeds his flock. I have written to others fully of the attempt to levy Nestorian boys to become musicians to the Persian troops. Enough has been done to cause immense distress among the people, and large multitudes have been led to flee to Russia with the purpose of running off their families. There are now in Tiflis between eight and nine thousand Nestorians, and hundreds are without employment. Three hundred heads of families have made themselves over to the Greek church, and have been re-baptized in order to secure Russian protection. Hundreds more are ready to become Greek in faith, if by so doing they can secure their bodies from famine. . . . . We have had scarcely any rain or snow for a year; the river is nearly dry; the grain on the hills is an utter failure. Our doors are thronged daily with poor women (begging), whose husbands have left for Russia. The vineyards are blasted, the very vines rotting.

In these circumstances, we cannot push the matter of self-support in the churches as we had hoped to do; still, we are advancing some in that line.

After reading this letter a friend writes: "I am sure our dear missionaries are not unaffected by this great calamity. Multitudes of the poor, starving wretches from the famine districts have arrived in Oroomiah, thronging the yards and doors of our friends, begging piteously in tones of entreaty impossible to describe, 'For the sake of the Lord Jesus Christ give me a little piece of bread; I am starving to death.' Who could resist such an appeal? The missionaries *cannot;* they *will* not! Will *you?* For I have echoed in *your* ears the wail I have so often heard, *to try* your hearts, Christians and sisters of America! Oh, *give them a little piece of bread* 'for the sake of the Lord Jesus Christ, for they are starving to death!'

"It will not be inappropriate to this subject for me to add

A REMINISCENCE OF MISSIONARY LIFE IN PERSIA.

"The winter of 1862, succeeding the dreadful scourge of locusts, was one of great scarcity and suffering in Persia. The season was also severely cold. Beggars abounded; gaunt, hollow-eyed men, women, and children, dirty, diseased, ragged, and almost naked. They flocked about our gateways and doors, so that sometimes we could scarcely get in and out, and attacked us with whining importunities wherever they could find us. We gave and gave, "white money and black" (silver and copper), bread and clothes, until prudence demurred, and we began to feel it seriously. The more we investigated and tried to relieve suffering, the more we were impressed with the magnitude and hopelessness of the task. Mr. Rhea said we must practice self-denial, and he should give up drinking coffee, and that I must buy and make no more. This was a hard matter, and I was not willing to obey. I knew his health, so precious to many, and lately so improved, required nutritious food; and the slight tonic effect

of the breakfast cup of coffee had been plainly advised by physicians. Just at this time, the news of our condition having spread beyond the seas, generous contributions began to flow in from American and English Christians. The missionaries bought large quantities of cheap calico and strong cotton cloth; and garment by garment was given out until widows and orphans sang for joy, and the naked and famishing were clothed and fed; aye, and the blessing of the poor and needy returned and came down (did it not?) upon the heads and hearts of those who had taught the far-off and bigoted heathen this beautiful and impressive lesson of the legitimate fruits of the Gospel and religion of Jesus Christ, the true meaning of James 1 : 27 and 2 : 14–17."

WOMAN'S WORK.

To seek and save the lost!
A heaven-born thought was this,
To which we owe our every joy,
Earthly and heavenly bliss.

And *this* is woman's work
For woman lost in sin;
It binds us fast to Christ our Lord
In fellowship divine.

Yes; woman *saved* must work
For her sister woman *lost*,
And bring her back, as Christ did us,
However great the cost.

Even to give her jewels up,
And costly vain attire;
She then will find in this blest work
Room for a large desire.

Ionia, Mich.

INDIA.

Letter from Miss Dickey.

From Mynpoorie, Miss Dickey writes to a young lady friend,

"COME OVER AND HELP US."

You have done wonderfully well in your society, and now I ask for a great deal more. *Can't you give yourself?* We do so much need another young lady here. I would not dare directly to influence any one to come. The command, "Go ye into all the world," &c., was given to all, but the question "*how*" or "where" to work, each one must settle for herself. I think in the case of an unmarried lady going to a foreign field, it is especially important she should feel so directly called of God, that she could ever make that her plea for grace in the time of trial. There are trials peculiar to her situation, and there is very much brightness in our life.

My home is with Mrs. Alexander, who makes it very pleasant for me, but when a young lady comes to join me in my work, we will rent a little house and live together, being of course under the protection of the missionary in the station. I have already selected the house, and many times in imagination, furnished it. Will you come and live with me there?

There is a small English church in the station, with a congregation varying from thirty to one hundred. The service is read by the judge, for they have no minister. The Sabbath-school numbers about seventy-five.

We have eight schools in the city and four in the villages which require constant visitation. Each teacher is expected to have twenty scholars, but the number becomes much reduced if we are obliged to neglect them. Our chief interest lies in a normal school. This is composed chiefly of widows and is taught by a widow. They are zenana women, but have so forsaken their customs as to go a short distance from home. They all read and have sufficient knowledge of the Bible to see the falsity of their religion. Yet they do not

realize the sin of idol worship, and their need of a Saviour. We hope in time to place these women in charge of the schools, and if it be as Christian teachers, what a wonderful work will have been accomplished.

Another time I will tell you of the work which claims our greatest care, the zenana work. I am often asked concerning the education of children, adoption of orphans, &c. When the disposal of funds is left to our discretion, we say, "Give it through the Board to the Mynpoorie schools, or we can select a school which costs at least twenty dollars a month, as being first in our preference."

THE ADOPTED CHILD.

A letter from Mynpoorie, written June 21st, to Miss Schnebly's S. S. Class, *Eighth Church, Chicago, by Mrs. Alexander.*

My dear Lizzie: Your nice, long letter, written on March 10th, reached me on the 4th of May, and it makes me very happy to know that aside from your home missionary work, you remember us in India, and are doing what you can to influence the children about you to work, and give to the dark children of this heathen land. A few days after your letter came, the magistrate sent us a little "waif" from the city, wanting to know if we would give her a home. Her parents we found were dead, and she was left with a grandmother, who was making great efforts to *sell* the child. As she came to us with no clothing but an old torn skirt, dirty face and hands, and tumbled hair, there was nothing in the poor little thing's appearance to recommend her to us, but my heart went out to the little wanderer because she looked so forlorn and sad, and I took her in, knowing I had a warrant, not only from my Heavenly Master, but from dear Lizzie Schnebly, and although our own means would be insufficient for her support, there was the promise written at Chicago, and the fulfilment would soon follow. I had little

Ganesi bathed at once, her hair cut, and clean clothing put on, and to-day she is so improved in manner and appearance you would scarcely recognize her to be the same little wanderer of the 7th of May. She is with a native Christian woman now, and is well taken care of and taught, and she promises, although but five years old, to be a very clever and intelligent child. She already is able to recite to me several verses of a little catechism in the Hindustani (having heard this from dictation), and knows a number of the Hindu letters. She is bright and teachable, so she will soon learn to read. And now as to the name, she came to us as Ganesi (a Hindustani name), and as I was obliged to put her into a family where there was already a Lizzie, we simply changed Ganesi into *Grace*, and by this name Mr. Alexander baptized her. It is a pretty name, and aside from that, in giving it to her, we tried to think of the deep, true meaning of the word, and to pray that she might indeed be made a child of grace and so become an heir of glory. Will you take the little one to pray for and support, and may we from year to year, look to your church for this? If so, I will write you letters of her progress, and in this way the interest in her behalf may be kept up. I told her last Sunday afternoon after Bible-class, that I intended writing this week about her, and her little face actually lighted up with pleasure, to know that she was finding friends in far-off America as well as here in India. I might add for information that $25 a year will give the necessary support. This will cover clothing, food, &c.

WORDS FROM AHMEDNUGGER.

Mrs. Bissell, from Ahmednugger, sends a few words to strengthen our patience:

You must not be weary at home with waiting for some fruits to appear. No one at a distance can have any idea of the trials which await every native woman who should become a Christian. They may truly long for some rest for their souls, but they are wives and mothers, and the "flesh

is weak." To confess Christ with them means to give up everything else. I sometimes wonder how I should do in their places. But God knows how to take care of his truth, and we need not fear lest he look with indifference upon a single seed sown by a faithful servant. Shanti is engaged to be married, but we have prevailed upon her to wait one year, and here a difficulty arose. The Hindu custom obliges the bridegroom to give a great dinner, and often incur a large debt. Dhouda would only promise the future father-in-law to give as good a dinner as he could, but he could not consent to try to please his Hindu friends. This angered the father, and it may be he will break the engagement, and give Shanti to a Hindu husband.

SYRIA.

A letter from MRS. WATSON, *Mt. Lebanon, to a Sunday-school Class in Dr. Hogarth's Church, Detroit, Michigan.*

After speaking, with gratitude, of the donation from "the youthful band of workers," she says:

Their protègè, Tarcoot, which means "precious stone," has proved a bright girl. She hardly knew her alphabet when she came, and now she is in the first class in Arabic; has begun English, and sews very neatly. We request that your prayers may follow your donations, for as it is God alone who can incline the hearts of friends to aid us, so it is he alone who can bless our efforts to lead those committed to our care, to the knowledge and love of the truth, causing the seed sown in much weakness to bring forth fruit to his glory.

FOR THE CHILDREN.

LOST CHILD.

BEIRUT, SYRIA.

Ten years since a poor man rushed wildly through the streets of Beirut, crying, "Lost child, *lost*, a little child, five years old!" Into the suburbs, out into the country, up and

down the mountains, and along the seacoast, wandered the wretched father, uttering his piteous but useless cry, for the little one came not, and after months of vain searching, he returned to his lonely home, for she was an only child, and bitterly they mourned her loss.

Last summer a native doctor went to Tripoli to see the wife of a Moslem, who was very sick. While standing by her bed, a slave girl entered the apartment, and her master struck her on the head, and reproved her harshly for tardiness. The doctor asked him why he treated her in that manner. "Oh!" he said, "she's not my child, I don't know how she came here!" Something in the girl's face startled the physician, and when outside the house he questioned her, and then turning her to the light discovered a scar which had been made, some years before, by the spilling of hot coffee. He gave her a franc, and bidding her good-bye, started for Beirut; reaching home, he told the good news to her aunt, who, in company with others, went to Tripoli. The master refused to release her. However, after two months, through the intercession of Russian authorities, she was sent to Beirut for examination before the court.

The judge telling her to rise, said, "What is your name?" She replied, "Zali." "What is your descent?" "Bedanee." "What is your religion?" "Moslem." Here her mother whom she had not seen before, rose and said, "Oh! my daughter, do you not remember a time when your name was Saodi, and you lived in a house which was so and so, and one day we had company and you spilt some hot coffee which made a bad scar? And don't you know you went to school at Beirut, and one day some one caught you and ran away with you?"

During this outburst of feeling the girl looked her mother full in the face, with a strained, painful expression, and then put both hands to her head pressing it almost wildly, and at last running to her mother, said, "Oh, my mother, my mother!" and burst into a flood of tears. Then the judge rose and said, "Here, oh mother, is your daughter; take her."

Then he wept, and all the court wept with him, and to-day there is great joy in that house. The parents made a great feast and invited all their friends to feast with them. And now if there is such joy over the recovery of one child, what must be the joy of the Saviour over the salvation of an immortal soul. Dear children, if you are not lambs of the Saviour's fold, you are wandering away from him, and will truly be lost. Oh! come to him, and he will lead you "through green pasture, and by the still waters," and at last bring you into the mansions prepared for all who love him.

The preceding letter was written by Mrs. Bliss, of Beirut, to Mrs. Blair's Sunday-school class, Second Presbyterian Church, Chicago.

LETTER TO THE RICHARDSON BAND.

Extracts from a letter from Miss Dean, *Oroomiah, Persia, to the Richardson Band, First Presbyterian Church, Detroit.*

Dear Missionary Band: I am sorry to tell you that your beneficiary Dorvara was not in school this winter, after the first six weeks, detained by the illness of her mother, and sore eyes; but her father wishes her to come this fall, and remain until she finishes. She comes daily into our yard to get water. I wish you could see her for yourselves, with a jug, which holds at least a pailful, thrown over her shoulder by a rope drawn through the handle.

I presume one hundred persons are carrying water from our yard in this way every day. Not from a well, though we have one, but from a fountain, which is simply a deep hole filled by a stream passing through it, and which makes it comparatively clean. The natives do not have wells. I am often sorry for Dorvara, and wish she was in some better family with different training. Yet I earnestly hope that being in school all next winter, will, with your prayers, do much for her. She will need to remain four years, and I hope you will become better acquainted with her.

And now about our Sabbath-school. We have taken the

small children from the chapel into the school-room, and you can see them any Sabbath, seventy or eighty seated on the floor around the room, except two classes in the centre. The room would be too small for the same numbers in seats. Our carpeting is of four or five kinds, which, with a small map of Palestine, two chairs, and one small table, furnishes the room.

Not very elaborate, surely; but when the children are all in, very cheerful. I presume you know they have no Sabbath-school books or papers here. If the languages were the same, it would be easy for you to send your old papers, but English is as unintelligible to them as Syriac would be to you.

But I have a plan in mind which I hope to carry out this fall, which is to translate a few simple stories and make a little book, with a red binding, especially for them. I think the only children's books we have translated are the "Dairyman's Daughter," "Little Jane," and a book of Bible stories. So you see they cannot spend Sunday afternoons as you do, in reading pleasant stories; making it easier to spend the Sabbath properly. But we cannot make a book without paying for it, though we have a printing press belonging to the Mission. I am not going to ask you, but some Sabbath-school which is not supporting a school girl, to send us the money for a Sunday-school book.

HOME WORK.

During the summer months the missionary zeal of our Christian sisters of the Northwest has not abated. Two of our young ladies have offered themselves for the foreign work, and have been accepted by the Mission Board. Their support has been pledged by individual churches. Several new auxiliary societies have been reported. A friend from Michigan writes: "My great desire has been to form a society for the sake not only of doing good, but also of *receiving* good; for I believe that no church can *afford* to *lose* the benefit

which comes from being *connected* with the great benevolent work of the present day, and from helping to *support* it. I fully believe in the blessed promise of God's word to the cheerful giver." Why cannot every church embrace this view of benevolence?

The ladies of the Second Presbyterian Church of Chicago have donated a large sum for the building of a chapel in Tabreez, Persia.

OUR NEW MISSIONARIES.

Miss Mary Jewett, of Marshalltown, Iowa, sailed for Persia, August 9th, in company with several returning missionaries. The ladies of Marshalltown, Cedar Rapids, Vinton, and Wheatland, Iowa, claim her support. Miss Eva Sly will sail the 27th of September to work in India as a representative of the ladies of Detroit. She writes from her eastern home, where she is preparing for her departure, "I long to go, 'to spend and be spent' for those sitting in darkness. The parting from my friends will be painful, but what is my own comfort compared with the promotion of Christ's kingdom? I realize that this is a great and important work, and I feel very weak and unworthy of myself, but Christ says, 'My grace is sufficient for you,' and 'my strength shall be made perfect in weakness.'"

Mrs. Murphy, who left us in the spring for Africa, writes back of her safe voyage. At the last monthly meeting, Miss Edwards, of the Creek (Indian) Mission, was adopted by the Board.

OUR FIRST GIFT.

At the organization of the Woman's Missionary Society, in D——t, our first offering was a dollar, presented by one of the pastors present, with the following history:

Belonging to his congregation is a poor servant girl dependent upon her daily labor for support. She is not of ordinary capacity, but with the true spirit of Christian benevolence, she

brought to her pastor, from time to time, a few pennies, a thank-offering to her loved Master. We were ready to exclaim, "She hath done what she could."

Christian sisters, if we, living in abundance and luxury, would exercise a little of the unselfish spirit of this poor girl, the coffers of the Lord's treasury would be overflowing.

W.

"WOMAN'S WORK FOR WOMAN."

We must remind our Auxiliary Societies, that we are pledged to secure 1000 subscribers for this pamphlet, and we have received only 500 names thus far. Will those societies which have not reported do so *at once.*

TO CORRESPONDENTS.

Please write plainly the name of the town and state, also, distinctly Mrs. or Miss.

ANNUAL MEETING.

The first Annual Meeting of the Woman's Presbyterian Board of Missions will occur in Chicago, October 24. Exercises will commence at 10½ o'clock, in the Second Presbyterian Church.

AUXILIARY SOCIETIES OF THE W. P. B. M. OF THE NORTHWEST.

Michigan.

Detroit,
Richardson Band, Detroit,
Birmingham,
Bay City,
Ionia,
Saginaw,
Lapeer,
Southfield,
Three Rivers,
Constantine,
Ypsilanti,
Ann Arbor,
Marshall.

Indiana.

Valparaiso,
Wild Cat,
Bloomington,
La Fayette.

Ohio.

Middleport,
Granville,
Olena,
Perrysburg.

Iowa.

Cedar Rapids,
Marshalltown,
Wheatland,
Muscatine,
Dubuque,
Kossuth,
Vinton,
Marion.

Wisconsin.

Geneva.

Minnesota.

Red Wing,
Rochester,
St. Paul,
St. Anthony,
Mankato.

Illinois.

Lake Forest,
Clayton,
Alton,
Galena,
Fairsburg,
Henry,
Danville,
Galesburg,
Rockford,
Aurora,
Hyde Park,
Carrollton,
Rock Island,
Chicago,
First Presbyterian Church,
Second " "
Third " "
Fourth " "
Eighth " "
Thirty-first Street Church,
Tullerton Avenue Church,
Holland Church,
Calvary Church.

COST OF SUPPORT IN GOLD OF LADIES EMPLOYED BY THE BOARD IN THE DIFFERENT MISSIONS.

Corisco Mission,	$250	Canton Mission,	$400
Gaboon "	250	Shantung "	450
Syria "	300	Brazil "	600
Persia "	280	Bogota "	500
Lodiana "	400	Creek "	250
Furrukhabad Mission,	400		

Native Bible-women and teachers receive from $3 to $5 per month.

In Western Africa, the cost of each girl is about	$20
At Beirut, in Female Seminary,	100
In Persia, at Oroomiah,	28
In the Orphanages, in India,	30
At Dehra,	60
In China,	50
Among the Indians,	100

Our Little Workers.

CHINESE NOBLEMEN.

HERE we have some of the high officers of China in consultation over the affairs of their nation. When President Grant and his Cabinet talk together about our country they all sit, but you will notice that only one of these men is seated. He is the Emperor of China, the others are his officers, who always stand while in his presence, unless he gives them permission to sit.

They are dressed in a very singular style, you will think, not very much like gentlemen in our country, but you know Chinese fashions are not like ours. These noblemen are dressed in rich silks like those the ladies wear in America. They have studied and know a great deal of some things, but they do not know or love our precious Saviour. Instead of reading the Bible, they read books which do not tell them of the way of life. You would be pained, I am sure, if you were to go into one of their temples, for you would see idols there —great, strange-looking images—and men and women and little children bowing down to the ground before them.

HOW TO GO TO PERSIA.

I wonder if my young reader can tell me in what part of the earth Persia is? I want him or her to turn to the map, which is as much for the little workers as for the larger ones. Now you can tell by the seas where it is. First, try to find the city of Oroomiah, for that is the principal place in Persia where our missionaries are at work. How would you go to it? I think you will say at once that you would sail to the eastern end of the Mediterranean Sea, and from there go in a straight line across the land to Oroomiah, but that isn't the way; you would find more difficulties in that way than in the other. You first reach Constantinople; to do that, by the way, you have to cross the Atlantic Ocean, and sail through the Straits of Gibralter, on the Mediterranean Sea, up through the Archipelago and the Sea of Marmora, or travel across Europe. But suppose you are in Constantinople, you set out on the Black Sea and sail for seven hundred miles, when you land at Trebizond.

Are you fond of horse-back riding? You can have plenty of it now, for all ride in that way. There is a horse for each grown person, and other horses to carry the baggage on their backs. Some of the saddles are very curious. They have a large basket fastened to each side. You see perhaps the

father mount in his place, and you wonder what he is going to put in the baskets, but you soon find out, for a man lifts one child into one basket and another in the other, and they find their seats very comfortable ones.

When all are mounted they start off towards the mountains, passing over them to Erzeroom. Then they travel on and on in sight of Mount Ararat, where the ark rested after the flood. They pass on through the mountains till they come to the valley in which is Lake Oroomiah. The water of this lake is so heavy that you would float on it if you happened to fall in, and it is so salt that no fish can live in it. They travel along the lake until the city is reached. It has taken them a whole month to ride from Trebizond.

So our missionaries go to Persia. There are some of them now on their way to Oroomiah.

LITTLE CHULCHUL.

This was the name of a little Hindu girl, but she has another name now. Shall I tell you about her?

One day a poor beggar woman came into the yard of one of the missionaries in India. She was ragged and filthy, and the kind family soon found that she was deaf and dumb. She had a little girl with her about four or five years old; this was little Chulchul. The mother had brought her there to be taken care of by the missionaries, and when she found they would keep her, went on her way begging as before.

The little girl was afraid of her good friends at first, but when she saw that they were kind to her she laughed aloud and ran to them. The first thing they did was to make her clean and put new clothes on her; then they could see that she was a very bright-looking child and full of fun.

They changed her name to Carrie, because Chulchul means a naughty child or a little mischief. The Hindu mothers give their children such names sometimes, because they think they will be more apt to live than if they have good names. They do not know any better than to believe such things.

Little Carrie soon became quite a favorite with the girls in the school. She keeps them laughing in their play-time with her funny speeches. She has a very sweet voice, and you would love to hear her sing. She does not always get the English words just right, but she has the tune, and can sing the words of her own language very easily. She sent a letter to a lady in this country; I think you would like to read it. She told one of the older girls what she wanted to say, and this girl wrote it for her in English. Here it is:

My dear Friend: I have great pleasure in writing you this letter, and I hope you will be pleased to hear from me. I love my teacher very much, but now she is sick, and I cry for her. Please tell me if you know any naughty little girl like me? Sometimes I am good, and sometimes I am very naughty and trouble my teachers very much.

When it rains here I cannot go out doors to play, therefore I have school inside, and I beat the girls very much, and sometimes I sing to them also. Once I had a letter from my teacher all in Hindustani, and I will be so glad to get a letter from you all for myself. I am happy to tell you that I am in the sixth class. There are seven girls in my class; their names are Jemima, Ellen, Ella, Mary, Bella, Frances, and I, myself. Sister Agnes teaches us, and we all love her very much, and she is so very kind to me.

My best love to you; I remain your dear little friend,

Carrie.

Do you not think this a good letter for a little girl? Little Carrie is learning fast, and we hope she will learn to love Jesus, and will tell other heathen children about him. Will you not pray that God will make her his own good child?

Remember that Jesus took the children in his arms when on earth, and said, "Suffer little children to come unto me, and forbid them not." He wants them to come to him now. He wants *you* to love him; do you?

ANNA'S HEN.

"Come here, little pets and I'll give you some food,"
Anna said to her chickens one day,
"And you, mother hen, don't be proud of your brood,
Nor cluck in so haughty a way.

"For you know mamma said I could have you for mine,
And you are my dear mission bird;
Your eggs and your little ones all are so fine—
They are often to others preferred.

"Yes, many a cent to the mite box they bring
For the heathen way over the sea;
And now, mistress hen, don't you wish you could sing
When you know of what use you can be?

"I'll feed you right well, and I'll find a good spot
Where, content, you may scratch all the day,
For I know you will help some poor child to be taught
To cast her dumb idols away."

SOMETHING FOR YOU TO DO NOW.

We are glad to know that so many mission bands and circles have been formed. You are happier, dear girls, for doing this for Jesus, I know you are, and now for a word with those who have not yet begun the good work. You are beginning your school days anew, and taking a fresh start in your Sabbath-school I hope, and it is just the time for you to begin a mission band or circle. Speak to some friend about it, and form a band of your Sabbath-school class or of some of your companions. There are a good many girls who would like to give their cent or more every week towards supporting some little heathen child. Think of some pretty name for your band, and send it to Mrs. Perkins. Your father or mother, or teacher, will tell you about sending the money to the Treasurer.

We need your help, dear young friends. We have a number of missionaries to support who will require the larger sums, and oh, so many little girls: Syrian girls, Persian girls, African girls, Indian girls, Siamese girls, Chinese girls, all to be cared for and taught how they may be saved. If you have

a little circle that will raise five dollars, you do not know how much good it will do. If you have a band sending us twenty or thirty dollars or more (you can see what it costs on another page) you can support a child all yourselves, and write to her, and hear from her, and pray for her. Do NOT FORGET TO TRY to form a band or a circle NOW. No danger of your failing.

A friend of the little workers proposes something new for next Christmas; read it and see what you can do in that way.

FOR NEXT CHRISTMAS.

It is proposed to inaugurate a new style of Christmas festival, which shall be in exact keeping with the Christmas idea, the extension of peace on earth, and good will to men.

Let all the little workers in mission bands and circles, with the assistance of parents and Sunday-school teachers, prepare articles (as for a fair), both fancy articles and useful ones, whatever each one's skill or ingenuity may devise. Let these articles be hung upon a Christmas tree, and let the festival consist in their sale for missionary purposes. Would not the angels rejoice at such a spectacle, and would not the streams of peace, and good will, and blessing, to the lost and perishing flow abundantly?

The "Coral Workers" of the Woodland Church, West Philadelphia, have just shown us what can be done in this way. They prepared their articles and held a little fair, which brought them $60. If our other bands begin soon, they can fill their Christmas trees full of fruit that will bring money for the blessed work "beyond the seas." What band will be the first to commence?

"Oh, what can little lips do
To please the King of heaven?
The little lips can praise and pray,
And gentle words of kindness say,
And teach to other lips the way;
Such grace to mine be given!"

DATE DUE

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